

P. Rogers - Concord; William Willard - Plymouth.
V. Vermont - John Bement, Woodstock; Rowland T. Robinson, North Ferrisburgh.
MASSACHUSETTS - Wm. E. Kimball, Topsfield;
Moses Emery, Hest Newbury; C. W. Wipple, New-
buryport; Stephen May Jr., Andover; J. L. Boutell,
Groton; - B. F. Newhall, Saugus; - W. S. Wilder, Duxbury;
- J. T. Everett, Princeton; - J. Church, Springfield;
- W. S. & B. Ives, Salem; - Henry Hammond,
Dorchester; Daniel Holmes, Littleton; - Charles
shall, Dorchester and Boston; - Richard C. French,
Fall River; - Wm. Henderson, Haverock; - Wm. Car-
roll, Amesbury Mills; - Isaac Austin, Nantucket;
- Elias Richards, Weymouth; - Edward Earle, Haver-
hill; - Simeon Smith, Danvers; - George A. Peabody,
Salem; - Israel Perkins, Lynn; - Elijah Bad, Taunton;
- N. A. Boarden, New-Bedford; - Alvan Ward, Ac-
burnham; - Saml. J. Rice, Northborough; - [? For
continuation of this list, see last page, last column

OLIVER JOHNSON, Printer

WHOLE NO. 504.

the curiosity to ask who this was, and was told that it was Lady Byron, the wife of Lord Byron. He immediately said to himself, that would be a good fact to carry over to the proud republicans, that the wife of Lord Byron was not ashamed to be by the side of a black man. (Cheers). Then yesterday (Sunday) he came to the chapel to hear their respected friend the Chairman, and had the happiness to sit by the side of his friend Remond; but he saw no consternation among the people—there was no appearance of horror or disgust—nobody seemed to observe he was there—and he thought that all felt just as safe and comfortable as before—but they would have the same in their own country by and

bye. (Cheering.) He was glad of the exhibition of this kind he had seen in this country for another cause; they serve to go away with the libel thrown on the character of God. It was an axiom with the oppressors of abolition, that God had made a distinction between classes of people, and that we must dislike the colored race when we meet them. This was Christian doctrine in America. Well, if it was so that God had so made his creatures that, in seeing each other, they could not dwell together

sy, and he said it reverently, that he was not the God of the Bible, that he was not the God of love or justice, but a tyrant, and that, in requiring us to love one another for Christ's sake as brethren, and yet making us to hate one another, he was not fit to conduct the affairs of the universe. (Cries of 'hear, hear,') But, again, if this prejudice arises from the color of a man's skin, then the victim must have had the color of his oppressor. You must have had him in Scotland; but it was not true that prejudice had any thing to do with the color of the skin—all the color did was to mark the victim—just as in the days of their pilgrim fathers, when they persecuted

the Quakers—the drab coat and broad-brimmed hat—did not create the prejudices against the Quakers—it was their principles, not the peculiarities of their dress, that they hated—and the drab coat and broad-brimmed hat only served to mark out their victim; so did the color mark out the victim in the case of the colored man. Abolish slavery, and in good time the prejudice would be swept away. It was only when the colored man was respectable and well educated, and had got self-respect, and 'given to the world assurance

oh, when I came in a servile condition, when he cleaned their boots or tilled their fields, then how they loved him and respected him--there was nothing offensive about him--(laughter)--and if he should take to his legs and run away, the slaveholder had such a love for him that he ran after him--and when he could not run fast enough, sent blood-hounds after him, and he was brought back, and placed again alongside of those men who were made to hate the 'Nigger.' Oh such hypocrisy! Such 'fantastic tricks played before high Heaven would make the very angels weep.' Oh these das-

tardy Republicans and Christians'. But he did not acknowledge them to be Republicans and Christians. So long as a Church held that slavery was authorised by the scriptures, it was an anti-Christian Church, and not a Church of Christ. (Cheering.) What, it might be asked, would the churches of Scotland do to aid us? They could send out their remonstrances, and their entreaties to the Churches of America. Let them not be afraid that **they** would not be read. A highly-valued friend in Glasgow had stated to him, that there was great difficulty in getting documents circulated in the

posed that it would do no good to send them across the Atlantic. These documents might not be seen by them in southern publications; but there was little difficulty about it. Rest assured, there was nothing said or written against the slave system that did not go over the whole country, from one end of it to the other. (Long continued cheering.) The dome of Heaven was one great whispering gallery; and

and only salvation for the slave" and it goes abroad, and is heard in thunders upon the ears of the oppressor. Let all use their best endeavors, and, in his own time, God, in his providence, would bring relief. They looked to the moral power of the free States to abolish the system. They did not go to the slaveholding States, because the moral power which they wanted to work out the great change was not to be found there. The slaveholding States threatened disunion, but they could not live 24 hours without the free States. [Cheers.] As an anti-slavery woman remarked it was like the threat of the town

poor to leave the town. (Laughter.) The moral power of the nation, he repeated, lay in the free States, but, unhappily, it had gone over to slavery, and they were endeavoring to reclaim it. Seven years ago, they had only one or two societies in the country—now they had from two thousand to three thousand, and, during the last three years, they had gone on increasing in the multiplication of their societies at the rate of one society every day. After referring to the powerful opposition they had to contend with, he again called upon them to send out their remonstrances. Oh, the thrilling effect which

Leven, when it was unrolled and thrown among the people, at the annual meeting of the Anti-Slavery Society in New York. These things appalled the pro-slavery party, and cheered the hearts of the abolitionists. Would they not then do this thing for their brethren in America? He asked them, in the name of humanity, would they cease doing it when it was so easily done? (Cheers.) He called upon them, when Americans came over to this country, to put them through a fiery ordeal. Examine them well, and do not let them gull you. He was sorry to say some had come over and passed themselves

ot for abolitionists: but, when they were in America, they were dumb dogs who could not bark, and who never gave them the right hand of fellowship. It was easy to discover the marks of an abolitionist, if examined with skill. Try them on the question of prejudice—as to how a man of color should be treated, for example—and, if the individual be an insincere abolitionist, he will be detected at once. The Hon. gentleman then proceeded to read a small hand-bill which had been extensively circulated at the door of the church, headed, 'Have we no white slaves?' and calling upon the friends of abolition,

forgot the thousands who were perishing at home for want of food. After reading the bill, amid considerable cheering, Mr. G. put the question, 'Have we no white slaves?' He would say emphatically 'No!' to the question. In all Britain, and in all her dependencies, there was not such a being known as a white slave. He asked, whether there was one man who could make a beast of burden of his brother, and could use him as he would do his goods and chattels—send him to the shambles, and take his wife and children, and sell them without remorse? No. There were then no white slaves; but, then,

were there not thousands who were thirsting for bread, and who demanded the sympathies of all good men and abolitionists? (Cheers.) He said yes; but there should be a distinction between oppression and slavery. A man might be oppressed—he might be unable to get food—he might see his wife and children pining for want of bread; but then he could enjoy the free air of heaven—he could use the means to obtain bread, and might raise himself in society, and place himself above wants. Such a man was to be envied, in comparison with the man who was pressed down by sla-

who could have no wife and children around him. The distinction was wide as heaven from earth, between oppression and slavery. He would say that the abolitionists who were not the enemies of oppression, could never, in the nature of things, be the enemies of slavery. (Cheers.) The greater

and of necessity, include the less; and if they want to prove themselves the friends of suffering humanity abroad, they must do so by showing themselves the best friends of suffering humanity at home. (Great cheering.) He was not here going into the causes of the lamentable state of things in this country. His heart had been with all who had no witness; and they were flesh with his flesh, and bone of his bone, and he would coin his blood into bread, if he could, to relieve their wants. They would hear from him on the other side of the Atlantic, and he would invoke the friends of God and man to come up to their relief. (Great cheering.) Mr. G. then discussed the question, undoubtedly, of the cause of the sufferings of the poor in this country was the prevalence of intemperance, and recommended a total abstinence from all intoxicating liquors. After dwelling at some length on this topic, he proceeded to speak of the abundance he had seen every where in this country. What a wonderful waste of wealth! Thousands of slaves, and thousands of wretched and thousands starving. (Cheers.) Oh, my God, was it the cause of all this? Is Christianity here? (No, no.) Are there howls of woe here? Are the abolitionists sympathising with the people? (No, no, and yes, yes.) He was sorry if they were not; he could assure them American slaves were not to be distressed by the American, but by the English and the manufacturers. There might be some manufacturers who oppressed the poor, but, in point of fact, the evil was produced by a bad state of society—(Cheers.)—The whole head is sick, and the whole heart faint! A radical cure was wanted. Let them look then into the cause of all their evils, and, when it was discovered, they would be able to give the right remedy. (Great cheering.) The root of the matter. (Great cheering.) He would now say one word for his friend George Thompson. He felt deeply embarrassed in alluding to Mr. Thompson in terms of panegyric; for he (Mr. T.) had so covered him up with eulogy, that he was afraid to say any thing complimentary in return, and to do so would be to detract from the praise given to him. (Laughter.) No adequate idea could be formed of the fidelity with which Mr. Thompson espoused the anti-slavery cause in America; for it was impossible to give them any just idea of the amount of moral courage and self-sacrifice that was necessary in that country. When they knew that the (Mr. G.) had been in the United States, and that he was so warmly disposed how much a man was to be honored who came there from a foreign shore to plead the cause of the slave; and the way in which George Thompson performed his duty in America, could not but make them still more appreciate his character, and serve to continue, unabated, their confidence in him. (Great cheering.) He would now say one word, should remember that, during the last six years, all the delegates who were sent over to America, had proved recreant to the cause of the slave on touching the soil of that country—all had bowed the knee to Baal, and would have nothing to do with the cause of abolition. (Hear.) It could easily be conjectured that they returned, and were warmly thought of, as a matter of course, that the English abolitionists, who had thundered so much in their own country, would at least have whispered against slavery on their arrival in America; but not even a whisper was heard. There was, however, one, even in the zenith of his popularity at home, when going to America, who left his wife and children, and, with flowers strewn every where in his path, would leave leave his country, and become one of the hated, hunted, little band of abolitionists in America. (Cheers.) Oh! was there ever a sublimer instance of devotion to the cause of humanity and religion? Every thing was done to seduce him from the path of duty, and to induce him to become a powerful to represent the abolitionists as a poor and despised set of men, and no efforts were wanting to draw him over to the ranks of the enemy; but he chose rather to suffer affliction with the despised friends of abolition, than to enjoy ease and comfort with the despised enemies of the slave. Having performed a mighty work in the United States, he left that country, and returned to England; but not voluntarily did he leave it. Though his life was in imminent peril, he never once said, it is time to return home—nobles are rising against me, and I think I had better get to my home, and leave them to their own devices. He followed the earnest advice and suggestions of American abolitionists, that he was induced to leave the struggle. They felt that the time was not yet come when he should lay down his life with them—they knew he had a great work to perform at home, and they persuaded him to leave their shore. He had a heart to kindle his countrymen, and to break up the oppressive system in their own colonies, and, victory having crowned his efforts, West India slavery had been abolished. And now what was he doing? He was putting on his armor for a still greater conflict—to raise up from degradation and misery, those who were groaning under British rule, and to break up the oppressive system in the Colonies of Scotland were prepared to go along with him in this great work? (Cheers.) There were in the East Indies at least one million of slaves held by the British government, or by their compliance, and 150 millions of the natives of India were horribly oppressed, starving in the midst of abundance. This was not the time to remedy these evils, would they not cheer on their champion in so glorious a cause? (Loud cheers.) Mr. G. then went on to show the importance of removing the evils that pressed upon India. Britain, he contended, could supply herself with cotton from India more cheaply than from America, and she would be adopting a certain mode of abolishing slavery in the United States. The American slaveholder lived by cotton; take away his cotton, and he died. The Hon. gentleman, after entreating this view by several observations, and exclaiming, "I am a Scotchman, and Scotland!" sat down amid loud and long continued cheering.

Mr. Rogers, another American gentleman, next addressed the meeting. After a few sentences by way of excuse for not making a speech, after all they had heard, he said he just rose to thank them, as one of the delegation from America, for the kindly feeling of them on behalf of the American Society who sent him; he thanked them in the name of three millions of slaves in his country, who had no means of thanking them for themselves. He felt he had been received so kindly not because of any merits of his own, but because he was an American abolitionist, and that was a little to thank them for. He was quite unprepared. He had been in Scotland but a few days, having passed the Scottish border only on Tuesday, though he had often passed it in fancy. He had read our poets, and our national story, and longed to plant his foot on the soil of Scotland, covered all over as it was with classic recollections. [Cheers.] These people of this country were suffering from American slavery, whatever they might suffer, whatever of human calamity might be in the path of any of them, they knew nothing of human slavery.—God grant they might never know anything of it, unless they chose to go over to America to help them to put it down. There were three millions of slaves in the land of liberty—for such he claimed it to be; they had liberty in their country; he came not to tell them of the rights of man, and of the rights of free institutions, though they were in some respects clouded; the system of slavery was not American—it was not republicanism—it belonged not to them alone. [Cheers.] When they said in America that it was a self-evident truth that all men were entitled to freedom, they spoke the language of their Constitution, and they said, self-evident, and yet they never could get quit of it. That was the principle on which their forefathers maintained the war with this country; they held that none could take their liberty from them—that they could not give it away themselves—and yet there were three millions of slaves in America! But slavery, he contended, was no matter for American republicanism—it was not under the American Constitution, it was against the American Constitution. It was the creature of, and sustained by, the wicked feeling of the American people, unrebuked by the sentiment of the civilized world. The civilized world had winked at slavery, and were responsible for its existence in America, and wherever. The American Declaration of Independence was part of the law of the land; it was as true as any law is; and it said that we are fathers, that all men are created free and equal, and have certain inalienable rights, among which are life, liberty, and the pursuit of happiness—that was the law of their land, and the constitution of their government. [Cheers.] It was declared in the Constitution of the free States, that no person should be deprived of life, liberty, or property, without due process of law, without indictment, and conviction. There was not a single law in one of the states that authorized the enslaving of any man, the constitutions of the slave states were as anti-slavery as those of the free states. The evil of slavery, having its origin and its continuance in the wicked feeling of our people, and not in any constitution, could never be corrected by the public sentiment.

the public sentiment of America, and of other countries—Christendom ought to put it down. [Loud cheers.] Christendom went to Africa and hunted it for the poor negroes as if it were the Chevy Chase of the whole world. Great Britain, to be sure, had set her West India slaves free, and had with regard to the latter point. He would not praise Britain for having abolished slavery in the West Indies, for they ought to have done it long ago, and it was a shame that they should have plundered the people of twenty millions for such a purpose. [Cheers.] They plundered the hard working people of the West India colonies for the purpose, such as they could, when they saw they could retain the whole for him no longer. [Cheers.] The twenty million sterling act was not an anti-slavery act, but a pro-slavery act. It was passed in behalf of the slaveholder and not of the slave. Parliament saw that slavery would go down under the agitation of the free trade movement, and that it would cost fifty millions out of the sinking wreck. They plundered the industry of the country to pamper the slaveholder. Slavery was not to be effectually abolished by acts of Parliament or acts of Congress; for these Parliaments and these Congresses never acted to the people's compulsion; they were merely the mouthpieces of the slaveholders. They were moved and when the people blew they were moved by the wind and the tail. [Cheers and laughter.] We, of America, must look to the people to abolish slavery and you in Britain must look to the people too. Slavery in America could only be abolished by the Gulf Stream, from the Canada line to the Gulf of Mexico, and the people of America must go farther they proceeded from the plantations, they found that they stood on better vantage-ground than the South for prosecuting this great work; slave labor could not live in the northern states; it would be frozen to death by the severity of their winters. Free labor alone could sustain itself there. At the same time, they sought to free the colored means and opportunity of carrying on the national reform. From this vantage-ground, then, they would proceed with the glorious work; the people of Great Britain stood on a more favorable ground still, in one respect—being further from the influence of the monster system. The free states of America were the only states that were not so far from the sea and his breath poisoned them; whereas, the people of this country stood far remote, among the mountains, and glees, and beautiful lakes of Scotland, where they had no slaves. [Cheers.] Whatever troubles they might have, they were free of this; and they might speak over to the people of America, and say, 'We are not so far from the sea, and the whole world was now open to them—the ocean was a sounding-board on which they might speak, and be heard over the whole earth—Britain was, by its moral position, immediately connected with American slavery, and it was bound to raise its voice, as part of the public opinion of Christendom, to destroy it.' [Cheers.] By such agitation, then, the free states of America were carrying on the work, and he was just the man for such an agitation—the system of slavery must be destroyed, and the people of Britain ought to join in that agitation. They were implicated in the guilt of American slaveholding, and had not only a right, but were in duty bound, to aid in its destruction. [Loud cheering.] There was now established a constant communication between the two sides of the water—there could hardly be said to be a separation; and as the steam communication improved, the ocean, instead of being a separation, would become a link of intercommunication between the two worlds. It was a link of intercommunication, a thoroughfare of intercourse, and be thronged all the way, just like your own Broad and Argyle street—and then you could no longer call foreigners—it would be America all the way over, and Scotland all the way over! [Laughter.] He would say, 'If you are so far from the sea, and the advance of liberty in America, and who would have the right to complain? It was no interference with political matters; it was no interference with the American constitution or government, but it was an interference with the crime of Christendom looking to the abolition of slavery.' He repeated that the agitation might go on as well in Britain as across the Atlantic. What though it came from Rob Roy's country, and the fastnesses of the Highlands, American slaveholders would hear of it. Had they got any newspapers in this country, and were they all enlisted on the side of liberty? [No.] He would say, 'If you have any newspapers, let an editor, crack shame on the British press.' [Cheers.] The press that was opposed to the cause of humanity, ought not to receive the countenance of the people. Unless it spoke out for universal liberty, all support should be withdrawn from it. Tell them that types were not made to be spalled. [Loud cheering.] He would say, 'If you have any newspapers, let an editor, crack shame on the British press.' 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Mr. GARDNER again rose, and in reference to Mr. Adams and Mr. Remond, the man of color, who were next to address the meeting, stated that but for the kindness of Mr. Adams, Mr. Remond would not have been able to attend the meeting. He said that if it were not for him he would not have been allowed to come over in packet ship, not even in the steerage. (Expressions of disgust.) And it was only by Mr. Adams, who agreed to sleep with him, taking one berth between them, that he got over in the same ship; but the malignant prejudice of the white sailors, who refused to share a berth which enabled them to sleep together with some sort of comfort, he picked them up as closely as possible. (Cries of: 'Name the vessel!') He had been asked the name of the vessel. It was the Columbus packet ship. (Hear!) This noble man, who, under the name of Remond, was really an American, was a Scotchman, (Cheers.) Many years ago he embarked from Paisley to our shores, and now he was regarded as one of ourselves. They saw how they disregarded all national distinctions in carrying out the abolition work; they gave him the same respect as they gave to the Scotchman. They called him an American, and a genuine one he was, and he was also a genuine Scotchman. He could not refrain from expressing his gratification that their friend Doctor Wardlaw was that night placed in the chair. (His name was not known in the audience.) His name was collected from the

their chairman in the lobby of the House of Commons, when the slavery question was before the House, when he observed, 'You see, Mr. Garrison, to use a Yankee phrase, that we are progressing!' Well, you have progressed, and oh! you see how we are progressing too. (Cheers.) In America, the abolitionists loved to trail upon the names of their respected friends in this country, the names of your Wallfords, your Houghs, your Somersells, your Sturgeons, your Murrays. (Cheers.) All these and many more were honored in America. He had formerly adverted to the sufferings which were felt in this country; and he wished just to add to his former remarks, that one of the greatest causes of the suffering was the existence of slavery in America. (Hear.) Their nation had an unusual degree of suffering, because they had been much given to speculation, and a reaction had taken place. The demand for the goods of Paisley and Sheffield, and other towns was withheld, because they could not pay them; they had nothing to pay with, and the workmen of this country necessarily felt the evil. He wished the working-men of Scotland, therefore, to join Mr. Thompson, and those who acted with him, for the redemption of India, from which a more abundant supply of cotton could be obtained than from America. (Hear.) He observed that the slave system, even here, ever shifting, ever brought about those dreadful results every now and then, experienced both here and in America. (Hear.) He sympathised with all who strived to get unjust burthens removed, and he approved of all lawful means to do so. He beseeched those, however, who felt the pressure of these burdens, to proceed in doing them removed in a peaceable and moral way: that they should not resort to violence, but should be contented to suffer to violence or brute force, till they could not only be terrible, but there would be no hope of redemption. (Cheers.)

THE CHAIRMAN then introduced Mr. Remond, the man of color, to the meeting, when a truly affecting and interesting scene took place. The venerable and distinguished friend of the colored people, in a position, thus addressed Mr. Remond:—I feel as a man, a Christian, and a Briton, the greatest pride, in giving to you the right hand of fellowship—[taking him by the hand]—in the presence, and in the name and in the spirit of our great assembly. I now declare that we enter our united protest against the execrable prejudice of which we have this night been hearing. I feel that there is no pollution in this touch.—I cannot but remember, that the first Gentile who was baptised into the religion of Christ, was a Gentile of color. I feel that I have never before, I never read that, on that interesting occasion, the Evangelist felt there was pollution in the touch. During the delivery of these words, tears appeared to be streaming from the eyes of Mr. Remond; and the gentlemen on the platform stood up, as if to express their sympathy with the feelings of the speaker. While at the conclusion the vast assembly gave in their adhesion by simultaneous and reiterated shouts of approbation.

Mr. GEORGE THOMPSON then came forward, and stated that Mr. Remond had been for some days, and was still suffering from indisposition, in consequence of which he was unable to address them at any length, and he requested for him the indulgence of the meeting. When their annual meeting was held, he perhaps would have recovered his strength, they might expect a larger and more elaborate statement of his experience and views.

Mr. REMOND, on coming forward, was received with immense cheering. He said he could truly state that from his youth he had been a friend of the colored man, and he hoped that he would be able to sufficiently prove it, by asking to be excused from offering any remarks. He did so not only on the suggestion of his friend Thompson, but he did so from necessity, because he felt quite unable to stand there, and express his views on a subject so important to the rights of a race that it was not necessary for him to have expressed to the many demonstrations they had heard that evening of the unanimous feeling which pervaded the meeting in behalf of the oppressed in his country—it was not necessary for him to come there to know that the honored pastor who occupied the chair was a friend of the colored man—to know that in the city of Glasgow, and in the country of Scotland, there were hearts which beat in unison with those who advocated the cause of the colored man beyond the Atlantic; he had learned it all before from his personal friends, James McCune Smith, [Cheers.] Mr. Friend, he said, he was not going to say much, he expressed, in a letter to his mother, that, for the first time in his life, he felt he was a freeman; and in view of this fact it could not be necessary for him to witness the exhibition of that night. [Cheers.] That he was in favor of immediate emancipation he was a friend of the colored man—to know that three millions of slaves in this country, and his country, told them that 500,000 men of color, who were nominally free, were condemned to suffer as part and parcel of the system, which, in a professedly Republican country, ground the colored man to the dust, [Great cheer.] He concluded that when the friends of the colored man in this country testified against the American slavery, their sentiments would necessarily be in unison with those of Wm. Lloyd Garrison. George Thompson had told them more than once that it was not the physical or the social condition of the slave that embodied the worst of his misery, but that it was the fact that he was looked at by many individuals who had supposed themselves to be abolitionists for years. They learned that man, wherever they found him, and whatever might be his color or physical conformation, was a being created 'a little lower than the angels'—that the very earth itself testified that he was as much entitled to his recognition growing out of that principle—a principle involved in the American declaration of independence—as was any other branch of the human family. [Great applause.] They found this great principle in the sacred volume of the Bible, and in the words of the Lord, 'the word of the Living God: 'to undo the heavy burden,' and 'to lay the oppressed go free.' Here Mr. Remond quoted an eloquent illustration of this principle from an able advocate of his own country. He then proceeded to observe that he had no wish to excite laughter on the present occasion, or he might have done so, had he not seen that the friends of the upholders of slavery; it was their tears, and entreaties and reonstrances that were to effect the glorious consummation of America, as well as English and Scottish philanthropists, on this great question. [Cheers.] He wished that his seat, holding that the suggestion of his friend who had proposed that the subject should be taken by the colored people. [Cheers.] He was frank to confess that he knew not what to say when he rose; but this much he had power to say, that he hoped still to see in behalf of American liberty the sympathy and co-operation of the citizens of Glasgow, and that they would be able to put the same pure and noble opposition from among themselves, if and as it existed, and then they might repeat the lines of the American poet—

While every flap of England's flag
Proclaims that all around are free,
From farthest Ind to each blue crag,
That beetles o'er the Western sea.
Yet, yet, we scoff at Europe's kings,
While freedom's fire is dim with us,
And round our Country's altar slings
The damning shade of slavery's curse.

Go, let us ask of Constantine
To loose his grasp on Poland's throat,
And beg the son of Mahmoud's line
To spare the struggling Sulute.
Will not the scorching answer come,
From turbaned Turk and fiery Russ,
Go, loose your fettered slaves at home,

Then turn and ask the like of us.
Mr. Remond sat down amid loud cheering.

Mr. ADAMS, another member of the delegation, was also received with great cheering. He stated that he had been in England and Scotland, but after the many eloquent speeches they had heard, any speech from him would be the less necessary. Perhaps, in the Providence of God, another opportunity would be given him at the annual meeting, which would be held in London, and he would be seen and heard in America. He left this country for America about 30 years ago, expecting, like thousands of his countrymen, to meet there with true Republican liberty; but in this he was disappointed. After again begging to be excused, as well on account of the lateness of the hour as his want of preparation, he sat down, amid applause.

The Rev. Mr. ANDERSON, of John Street, said, he was there to complain of a little piece of slavery having been exercised upon him; and when he felt the chain upon his neck, how he envied the friend upon his corner. He came from a land where there was no slave. He came from a land where there was no right to vote. He came from a land where there was no suffrage and vote by ballot—[cheers]—from a land where there were no state churches; and he answered for it, after the discussions of that night, his wife at least was not a slave—it was free that conferred the min. [Cheers.] (He Mr. A. had an or-

laughter)—but considering from whom it came, it could not complain—much less could he complain of the subject, for it was to speak of his friend Wm. Lloyd Garrison, and the other friends of humanity and freedom, who had accompanied him to their shores from America. (Cheering.) Let no one mistake the matter. They were republicans politically, and among us, they were natives of our land. (Great cheering.) Let us not think of a land where there were no such castles as we recognise among ourselves; but we looked upon them as the aristocracy of man (Great cheering.) He trusted there was no friend of the anti-slavery cause present would think he spoke extravagantly, when, speaking in name of that meeting, he said they were more than a match for the aristocracy of the world. (Great cheering.) In this country held the noble distinction of title—by those Dukes, and those Earls, and Lords, who honored the aristocracy of the land. (Cheers.) They honored them all, but they would allow him to speak one word specially in favor of Mr. Garrison. They loved him as the brother of George Thompson. They loved him as the friend of the oppressed. They loved him before, but, knowing the ardor of friendship that burned in Mr. Thompson's breast, they were ready to make allowances for the extravagance of this praise. But they had him before them that night, and they had found in him a kindred spirit of liberty, and a kindred eloquence. (Cheering.) Was he not raptured in giving the assurance that they would not retrace their country as patriotic citizens might demand their country as patriotic citizens and had saved them from condemning the land from which they came? (Great cheering.) Like the few witnesses in Solon, they had prevented the condemnation of America at the hands of their brethren there; and, oh! he would ask, was there not some reason for this? Was it not that they had a hope of her still, when such men as these were resident there? They had that night derived an animation to their principles, an encouragement to persevere with greater ardor in their cause, and they gave their American brethren not their sympathy only, but their soul promise that they would go forward in the noble work. (Cheers.) They advanced them, they loved their cause, and were willing to give them the help they required. (Cheers.) Let them prepare the way, and the people of Scotland were ready to send them a Knox to their aid. (Cheers.) When their forefathers found matters going wrong in their land, they sent a Knox to them, for him to come from Geneva, telling him that he was needed, and that the way was prepared for him; and soon the cry was heard at Leith, "John Knox is come." (Cheering.) Let their American brethren send over to Scotland the same message—let them say when they were ready—*and, by the way, we have a message for you.* (Great cheering.) The same message would be answered, and on the pier of New York the cry would be heard, "George Thompson's come." (Tremendous cheering.) The Rev. gentleman then moved the first resolution, which included a vote of thanks to Mr. Garrison, and the

the American delegates.

The Rev. Mr. Brewster of Paisley never said that it was his privilege, as well as a duty, and a gratification, to second the resolution they had now heard. Their friends, it seemed, had not been welcomed to the World's Convention; they had been excluded from that great meeting; but he rejoiced to say that he had an opportunity of welcoming them there. [Cheers.] And he doubted not that, if they could be admitted to that meeting, they would have received also a hearty welcome. [Cheers.] They would all have been glad to have had an opportunity of telling them that they counted it a privilege to have heard their voices in that great meeting—the inspiring voices of their brave friends, the noble friends of humanity, who had been excluded from that meeting. He had compliment to America, which his friend had paid, well-merited, no doubt, as he intended it. He told them there was no aristocracy in America. Alas! There was an aristocracy—an aristocracy of color—more hateful, more cruel, and more unchristian, than the aristocracy of their own land, with all their Dukes, Marquises, and Earls, and Bishops, and Nobles, and Knights, and the shape of titles, overspread the land. He rejoiced to see Garrison, and Rogers, and Remond, and Adams. He was ready to welcome them to his own town that day; and he had come there to listen again to their words, as the friends of the universal brotherhood. He rejoiced to hear them disclaim the brotherhood of those men, those abolitionists, as they called themselves, who could sympathise with the slave in the farthest corner of the world, but had no sympathy with the starving creatures at their own doors. [Cheers.] He rejoiced to hear such language, and to hear the reciprocations of rebellion from men who were so ready to uphold the right of the slave to freedom; that in this country, they had white slaves, though certainly not, such slaves as existed in America—they did not see their wives and children chained by the neck—but they saw oppression, and suffering, and agony, arising from that oppression. He joyfully heard the noble arguments of those men, who, he himself, had seen the infant dropping from its mother's empty breast for want of food. [Hear!—] fathers and mothers looking on their children, and children on their parents, dying for want of the necessary nourishment; and could they see men, as Christians, look upon these things without being shocked and grieved, and have no religion in them? [Cheers.] He knew that the British slave did not suffer as the American slave did. The latter could not lift his voice and tell his oppressors that he was insulted; he was gagged, and could not speak for his own freedom; but these apostles of freedom would speak for him, even at the peril of their own lives. He knew that the British slave also for the oppressed men of Britain. [Loud cheering.] Mr. Brewster then proceeded to rebut the aspersions cast upon him by the religious press of the country, in asserting that he had recommended the people to arms. He had, on the contrary, recommended obedience to the law, however bad that law might be. He had recommended that the people should obey the law, and when they had such freedom, and they knew how to use it; and, under these circumstances, he looked upon it as one of the greatest of crimes to break the law, or to oppose it by force. Mr. B. sat down by seconding the resolution, which was carried

Mr. GARRISON acknowledged, in the name of the delegates, the vote of thanks conferred upon them. He said:—As to the corn bill [to which] which reference had been made by Mr. Anderson, which, he observed, was the subject of much attention in this country, he could not help thinking it remarkable that the British government should prohibit the introduction of the produce of freedom in America, while, at the same time, they opened their ports to the produce of slave labor. (Cheers.) He said that he was not in favor of the bill, and refused the corn of America, which was raised by free labor. (Hear.) He called upon them again to move energetically upon the East India question, and get free cotton; and to obtain for themselves also corn for the bread of their people. (Cheers.)

[An attempt was here made by a person in the meeting whose name we did not learn, to obtain a vote on the subject. He did not succeed, as it is to be remembered, was regarded as an interference with the order of precedence laid down, he was not allowed to be heard till the conclusion.]

Mr. GEORGE THOMPSON rose to propose a resolution, in reference to the female members of the American delegation. Having so frequently spoken of the cause of the slave, and of the duties of the women, he felt it unnecessary at this late hour, to say one word in behalf of the resolution, feeling assured it would be cordially responded to by the meeting.

The Rev. Mr. GILL seconded the motion, after a few appropriate remarks, and the resolution was adopted by acclamation.

Mr. THOMPSON stated that he was not without a hope that the anniversary meeting would be honored by the presence of some of the greatest women of America. (Great cheering.) He spoke with much enthusiasm of the great efforts in behalf of the negro.

Mr. GARRISON could not forego the opportunity of saying a few words in reference to Lucretia Mott. She was the first woman who gave him the right hand of fellowship when he came out of prison, and she had stood by him in many perils and dangers. He was deeply indebted to her, under God, for the maintenance of his cause. He had no doubt as to the rightness of his position, but he was glad to have something to bear on the cause. He would give the following as a specimen of the woman. When the Pennsylvania Hall at Philadelphia—a hall devoted to free discussion on all kinds of subjects—was consumed by the torch of a mob, the rabble got into her house, and it was feared they would proceed to sack the house. In these circumstances she did not even apply to the authorities; but, possessing her soul in patience, she threw open her parlor doors, and covered her tables with the best that she had, and she said: "I am ready to receive you."

they might see what were her feelings towards him." (Cheering). This was Maria W. Chapman, the moral Napoleon of America, whose wonderful intellect and strength of character had been productive of surprising results to the emancipation cause. There was also Lydia Maria Child, and a host of others he could name, did the time of evening run.

In the course of the evening, Mr. Thompson and Mr. Garrison told an interesting anecdote of Lucretia Mott. An elderly member of the Society of Friends, who had accompanied her into the slave State of Delaware, where she was holding meetings with a special reference to slavery, was dragged from the house of the friend with whom they were staying, and she was obliged to be taken to the street and feathered. Lucretia Mott followed her from her residence, several miles, to the town, and implored them not to abuse or injure the good old man, but to inflict upon her the injuries they were about to heap upon him, as she was the chief person who had been guilty of the offense, if offense there was. But the mob was, they were not so fain to sink an attack of foolishness into what an interesting anecdote did not this place the character of this excellent woman? This anecdote was loudly cheered.

On the motion of Mr. BEITH, thanks were voted to Dr. Wardlaw for his conduct in the Chair; and also to W. P. Paton, Esq. who took the Chair after the Rev. Dr. had been compelled to leave, in consequence of illness.

The meeting then broke up at 20 minutes past 11, the vast audience having listened with the deepest interest to the whole of the proceedings.

THE LIBERATOR.
BOSTON:
FRIDAY MORNING, AUGUST 28, 1840.

Arrival of Wm. Lloyd Garrison and N. P. Rogers from England.

These two distinguished champions of universal liberty landed at an early hour on Monday the 17th inst., at East Boston, from the British Steamer Acadia. As soon as it was known that the boat had arrived, many of the colored and white abolitionists repaired to the spot to receive their devoted friends. The hearty shake of the hand—the expressions of joy and the voice of welcome which reverberated on the shores of East Boston from the little band, rendered the scene deeply interesting. Ten gentlemen, five colored and five white, being an equal number of each, took a carriage for the purpose of conveying the veteran of the Liberator to the city.

A meeting of colored citizens previously called was held the same evening, to make arrangements for the purpose of giving Mr. Garrison a warm reception. The meeting was accordingly called at the Marlboro' Chapel on Thursday Evening the 20th inst., and all the abolitionists of Boston and vicinity, irrespective of complexion, respectfully requested to unite in this public reception of our esteemed friends and co-laborers in the cause of universal emancipation. The citizens generally were respectfully invited to be present.

J. T. H.

[Reprinted from the Liberator.]

In consequence of the above notice and invitation, a very large assembly of the abolitionists of Boston and vicinity thronged the Marlboro' Chapel, at the time indicated, awaiting the appearance of Mr. Garrison and Mr. Rogers. Twenty five hundred persons are seated in the chapel: and from its appearance at that night, we should think that not far from two thousand persons were present, of every complexion, from the lightest Northern to the darkest Southern; indiscriminately seated; except that we observed a very proper disposition in the Anglo-Saxon portion of the audience, to avoid appropriating to themselves the seats of prominence and honor, which it was the part of others to occupy on the occasion.

Such a meeting is an indication of the progress of improvement in public opinion. It was the first of the character ever held in Boston; and we trust the magnanimous course of those whom public opinion has hitherto deeply injured, in giving such an invitation to 'the citizens generally,' who create public opinion, will be appreciated as it deserves, and adopted as it ought to be.

At three quarters past 7 o'clock, Mr. GARRISON and Mr. ROGERS entered, and were supported to the platform by Messrs. Smith and Weedon, and were received with three distinct rounds of applause. The choir gave an effective and appropriate musical expression to the feelings of the assembly, being ably sustained by the organist. Among the audience we observed most of the members of the Board of Officers of the Massachusetts Society, and also many members of the Boston Female A. S. Society. After Mr. BARBADOS had

taken the chair, prayer was offered by the Rev. Sam-
 uel Snowden. Mr. J. T. HILTON named Mr. Garri-
 son to the audience, and then addressed him thus:—
 MY WELL-BELOVED FRIEND AND BROTHER:
 Ten years have well-nigh elapsed, since it was my
 happy lot, in conjunction with the chairman of this
 meeting, to greet your first entrance into the city of
 Boston, and to give you a hearty welcome, as our or-
 gan—as an exponent of the feelings of the colored
 people.
 It has become my pleasing task again to give you a
 most cordial welcome on the part of the same people,
 on your return from what is called the World's Con-
 vention—falsely so called. Your advocacy of the
 glorious principles of immediate emancipation, for
 which you have suffered so much, has greatly endeared
 you to the hearts of this people. They have come
 forth, as you see, to give you a cordial welcome.

They will remember that William Lloyd Garrison was the first who raised his voice in America, in favor of immediate emancipation; and it is William Lloyd Garrison whom they still find their boldest champion.

Whilst the pulpit was dumb, you, Sir, lifted up your voice in our behalf like a man? (Applause)—and lest editors may conceive themselves slighted, I will remark that they also were dumb; while your voice was raised in a manner the most determined and persevering. They will remember your "Thoughts on Colonization";—your predictions of what would befall us in consequence of attacking that rotten system. They remember the noble pledges that you gave in past times made in their behalf; and they are here this night to testify that you have uniformly redeemed them all. (Great applause.)

We think, on this occasion, of some who were your early companions ; we look for them in vain ; they walk no more with you. It would have been our pleasure to have given them also a tribute of respect. But you are still surrounded by a brilliant constellation of faithful spirits, who have never flinched from our side. I behold one who is here sharing with you on the pleasures of return. I mean your own beloved Rogers : dear to us also, for his faithfulness in supporting the same principles. Inseparable as the Siamese twins, wherever those principles call, there we see you together, united in the bonds of a friendship as close as that of Jonathan and David. The principles which characterized you here in the United States, you have nobly sustained in Europe. No change of country, or climate, or people, can make William Lloyd Garrison forget or deny his principles. As we honor those principles, so honor we the men who so nobly sustain them, the men whom we seeearing them forward at whatever labor, suffering and sacrifice. In the words of Job, ' When the eyes see you, then doth it bless you ; and when the ear hears you, it bears witness to you ;'

turn to your dear native country—to this city—to the soil which gave you birth—to the society of your beloved family, and to the dear friends that surround you;—to the colored man whose cause you have advocated. And in expression of our fellowship and grateful sense of your devotedness to it, I now give you, in behalf of this meeting, my right hand, (great applause)—with it goes my heart! (overwhelming applause) and the hearts of my brethren untiedly, sir. Amen, amen (from the meeting.) I present hearts

you that your enemies have not been slow to change or conquer: hearts that could not be broken or stolen from you, than your heart can be broken. (Applause.) And now, Sir, in behalf of this em-
bassage, I invoke the blessing of Jehovah upon your head! (Repeated and enthusiastic expressions of applause.)

Mr. Remond arose amid the warmest greetings and said—My friends, I am not sure that I shall be able to make myself heard to-night; for as we have the harbor in the noble steamship *Acadia*. On Monday, we were greeted with repeated salutes from the citizens on shore; and our favorable arrival would not let me do less than give them a cheer for cheer. The consequence is, that I have quite lost my voice. You may say by this time, I hear I have been in London, there is no need to fear to me as my own. Indeed, it is impossible for me to make the feelings fully comprehended in which I see again my native land—the feelings with which I find myself here once more. Many illustrious—in Boston—in this temple of Liberty—before such an audience as this! I think of the one who was born in the United States—that my field of action is in the United States. Though I have met in England nothing but kindness, and have often been literally overwhelmed with demonstrations of affection, yet I had rather be here in the midst of my oppressed countrymen laboring for their deliverance, than elsewhere, though basking in the sunshine of favor. I said I was glad to be in Boston once more. I thought Boston has, it is true, used me somewhat roughly, in days that are past. I am,—oh me!—more than ever more **THE PEOPLE**. In England, I was seen in jakes, and marquises, and cars, and royal palaces, and in the hereditary splendor of an absolute monarchy, surrounded with luxury and pomp, and my people impoverished and oppressed to sustain it; but here, in New-England, one looks for such improvement in vain.

Yet I have had no reason previously to speak of the nobility. I have to make grateful acknowledgments of much kindness and attention from them. I want to see them invested in their own soil, and alone. I want them to be the noblemen of nature. But here are **THE PEOPLE**! And oh, how, how my heart leapt, if my thoughts might stop here, that there are here no such institutions, civil or ecclesiastical, as there weigh heavily on the people; but our royal tyrannies—aye, cherishes with all her might, with a thousand times worse,—**SLAVERY**! It is to me certain that we strive to take an exalted rank among the nations, till this is done away. No matter what we are—no matter how well fed and clothed—no matter of our people—no matter how abundant are our material and religious privileges—no matter how exact and how equalizing are our institutions—no matter how great are our facilities for instruction—no matter in benevolent operations—it all goes for nothing, so long as we grind to dust three millions of our countrymen, because their skins are not colored like our own.

My reception in England, Scotland and Ireland, has been all that my heart could desire, and more than I could expect; but I have never felt so grateful, or so honored, as on this night, by your reception.

The seceders from our ranks declare me to be a stumbling-block in the way of the cause of Emancipation! It is quite remarkable, that slaveholders can find such high professors of abolition to agree with them. But it is so. They all agree that till I am not out of the way, the cause is hindered. But what are I for these declarations? Have I not the witness in my own bosom that it is not so? I need no more. I have I yet not here additional evidence? Until the slaveholder gives me the right hand of fellowship, and the colored man turns indignantly away, I shall hold that I give the world good evidence of my dedication and usefulness to your cause.

I think my colored friends for this cheering reception. I rejoice that, though such insidious efforts have been made to separate their hearts from mine, we are but united by them the more closely. True, we all do nothing to forfeit your valued love and confidence.

In reading, in the Liberator, the account of your celebration of the 1st of August, I saw the expression of your confidence and esteem for Charles Lest Remond. 'The only representative of the colored population in England,' said the toast. I thought there must be a slight mistake here,—for was I not our representative? (Applause.) A more desirable representative than Remond could not have been,—but he was not your only one, though the only colored delegate it is true he was. (Applause.)

Gratifying as your reception is to me, I must declare that it has been no merit in me to have re-echoed your cause. Had I not done so, what should have been? Infamous in my own eyes, and the just estimate of mankind. I looked over our land, and I saw three millions of its inhabitants, suffering the pressure of every dreadful evil which is the consequence of a deprivation of liberty; robbed of all their rights; made the mere property of their planters; their bodies subject to the lash of the driver at his merest caprice; their spirits deprived of the light of the scriptures; the marriage institution, sacred to heaven, impiously annulled—and the Christianity of the land silent—the pulpit dumb! I saw that something could be done to avert the dreadful doom of unchecked and unrepentant iniquity, and our country's destiny was sealed. I saw those things as a man and a Christian must; and I could not but be in accordance with my deep convictions. But was there any merit in this? On the contrary, I should have been infamous, if I had not acted thus.

My worthy friend, who has just preceded me, has said that I have suffered for this cause. But what have I my suffering been? Nothing! Nothing! On account of the suffering of being a slave, would outweigh them all. True, I have been vilified, and abused, and misrepresented, through the length and breadth of the land; but what of that? True, I have been imprisoned, driven from place to place, a price set upon my life; but what of that? I have been betrayed by those in whom I trusted; but what of that? I am grateful for the privilege of being permitted to testify, that there is in this great cause of human liberty, which can create out of these light sufferings, a joy, exceeding and eternal! And if, after all, there should be in the course of my duties the heavier dispensations in store for me, I pray God to make me faithful as in times past.

The object of our meeting is to bear witness of the World's Convention. I am sorry to be obliged to say so, but there has been none held. There has not been one of an exclusive character, but we did not find it the one to which we were sent. The proposition to hold one originated in this country, and was first made in the Emancipator, the official organ of the American Anti-Slavery Society. It was for a Woman's Convention—nothing less. The abolitionists of England endorsed the proposition. In the nature of things, there must be somebody to call it, and this service devolved upon the London Anti-Slavery Committee. They gave their notice to all climates and people. The American Society, in good faith, and upon the strength of that call, appointed delegates to attend the convention. Among others, I had the honor of an appointment; with several women, well known for devoted attachment to the cause, for eminent ability in its prosecution, and for great moral excellence and worth of character. It was our desire to have been there in good season, for we knew that the proceedings of 'New Organization' would be unparalleled, in fact, they were but too successful. But the annual meeting of the American Society was deemed so important an occasion to admit of the presence of my faithful friends from its deliberations, and we were therefore decided to remain and attend it; especially as, with a reasonable passage, we might hope to arrive in season. Unfortunately, this was not the case, and yet I know not that I should say unfortun-

since all has been found the week, and the completion of the been delayed. And here I voyage, we are come, from a mostly English resident and who had francic in their cated. They very unpopu- had repeated- ple were sick- how did it turn we learned that know I had just that even the men; that eve- to connection- lic, so long the against the tic- veracity of o-

We found on- mitter these sh- should be- Yes! the Lon- atrumentally called, and we- assumed no u- as individual- half the world- what authori- thus making i- by what auth- credentials of- this the Lond- Convention of- But it was no- beneficial in a- ed fellow-citiz- roll of the C- the credenti- sustained (an- Dr. Bowring, ed Solicitor of- remarks of th- venient?)] Their emine- whose names, honor.

And now, w- to which no o- One reason- Convention h- fore we subje- of the subject- prevent us al- discussion. A- ing called ev- parts of the- one, but res- Another was- egates were- delegates had- might the wor- as the men h- But we were- tirely mistak- a World's- eural dom of- ed of such del- was willing- don committe- Last evenin- it said that- sion, because- this seems to- What is a W- all the world- one at which- not expected- that the whole- who were, th- was said, th- beginning, to- nothing but A- vention and t- did undertake- by applaus- from their ab- true, there sh- It was for t- Denmark, of- be represent- to decide. A- tionary pow- any delegate- unually, then- for exclusio- outrage was-

Again it w- the London- rights, and ke- Why, what- not the right- that is the gr- Christ Jesus- 'neither mall- all their right- oring or casti- advocate. I- I heard, too- meeting, in t- vocal prayer- composed of- gious belief- those who w- servances, w- may, if they- individuals, t- can female d- free to pray-

We were t- joined that- cause in this- I deny, th- pursued in p- tion, we shal- is worth call- of the speak- as to the 'top- much pleasur- instead of de- going about in- the stenomech- Now I ask, I- do with ant- does not stan- Once more- We felt that- were delegat- really discon- more right th- ed-delegates- favor (App- whole delegat- of its member- reject those w- And what- to British u- what aboli- there from a- ange and eu-

'Allying- nations, of- ver and G- and the doing-

have not been able to find the convention had been in session one week, and that only three days more remained, for the completion of its proceedings. So long had we been delayed by head winds.

And here I will digress for a moment. On our voyage, we heard much respecting the anti-slavery cause, from our motley assemblage of passengers, mostly English and Scotch, who had either been resident in, or travelling through our country, and who had all imbibed the colorphobia, and were hostile in their opposition towards the cause we advocated. They told us that anti-slavery had become very unpopular in England; that Lord Brougham had repented of having engaged in it; that the people were sick of the West India experiment! But how did it turn out? On our arrival in Liverpool, we learned that the largest anti-slavery meeting ever known had just been held—Prince Albert in the chair; that even the Tories were now professedly anti-slavery; that even Sir Robert Peel had been pressed into connection with the cause, and the whole Tory public, on long the opposition, could no longer stand out against the tide of its popularity. So much for the reality of our fellow-passengers. But to return.

We found on our arrival in London, that the committee there had taken upon themselves to say who should be permitted to enter the Convention, and who should be excluded; and that the Convention had adhered to their decision by a large majority. Yes! the London Committee, who were but the community whereby the World's Convention was called, and who, after having called it, should have assumed no more authority than they might exercise as individual members in its ranks, decided that one half the world should be excluded! And I, ask, by what authority they did so? And having done so, they making the convention a delegated body, I ask, by what authority it was that they dishonored the credentials of any of the delegates to that body! All this the London Committee did in advance, and the Convention obsequiously yielded to their decision. But it was not without discussion, that will be most beneficial in its results. Your gifted and distinguished fellow-citizen, Wendell Phillips, proposed that the roll of the Convention should be made out of the credentials of the delegates; and he was nobly sustained (among others) by the eloquent and learned Dr. Bowring, and by William Ashurst, a distinguished Abolitionist of London. [Here Mr. Garrison read the remarks of the above named gentlemen in the Convention.] Thus spoke two men, distinguished for their eminent ability and expansive philanthropy, whose names, for this one act alone, are worthy of all honor.

And now, why did not that part of your delegation, to which no objection was made, enter the meeting? The reason was, the lateness of our arrival. The Convention had but three days more to sit, and therefore we would not disturb it by renewing the agitation of the subject already decided, but so decided as to prevent us also from entering, without renewing its business. Another reason was, that, after having called every friend of the oppressed from all parts of the globe, the convention was not an open one, but resolved itself into a delegated body. Another was, that, being a delegated body, the delegates were not all received. Why, which of the delegates had the right to reject the rest? As well might the women have conspired to vote out the men, as the men have undertaken to exclude the women. But we were told by the committee, that we had entirely mistaken the nature of the meeting. It was not a World's Convention; it was merely a meeting of our friends Whittier. It was a meeting of colored delegates from anti-slavery societies as they were willing to receive, in conference with the London committee.

Last evening, at a meeting in the Melodeon, I heard that some persons refused to join the Convention, because all the world was not present! Now the question is, on the best construction of it—fully. What is a World's Convention? It is that, at which all the world may be present. A State Convention is one at which all the State may be present. Still, it is not expected that all will be there. I complain, not that the whole world was not there, but that those who were there, were denied admission. Again it was said, that the London meeting resolved from the beginning, to keep out other questions; to discuss nothing but Anti-Slavery. Then I turn to that Convention and tell them that, in excluding women, they did undertake to settle another great question. (Lively applause.) I say that, in that act, they swerved from their abolition integrity. If our credentials were there, there should have been an end of the matter. It was for the abolitionists of America, of France, of Denmark, of England, to choose by whom they would be represented, and not for any London committee to decide. A Convention should have some discretionary power, I admit. If the moral character of an delegate had been detestable, or his behavior groundless, then I admit there might have been ground for exclusion. But as it was, I conceive that a great wrong was committed.

Again it was said last night, with exultation, that the London meeting refused to admit women's rights, and left close to the advocacy of slave rights! Why, what are women, and who are slaves? Are the rights of both identical? Human rights!—that is the great question which agitates the age. In Christ Jesus and in the Christian scriptures, there is neither male nor female, neither bond nor free; but all their rights are one. I wrong the slave in dishonoring or casting one obstacle in the way of his female advocate. (Applause.)

I heard, too, last night, an apology for the London meeting, in that it had not opened its sessions with loud prayer. It was said that the Convention was composed of men entering every variety of religious belief, it was judged best to save the feelings of those who were conscientiously opposed to formal observances, by omitting vocal supplication. Then I say, if they could do so much to save the feelings of individuals, they ought to have received our American female delegation for the same reason, and left all to pray or act as they might feel moved in spirit!

We were told, again, that British abolitionists rejoiced that 'this incalculable' no longer weighed down the one in this country. We shall see how that is hereafter. I deny the fact. I believe that in the course of the proceedings, the anti-slavery cause in America, shall have a response from all in England that is worth calling abolitionism. It was also said by one of the speakers, (Rev. Nathaniel Colver,) who professes to be very adverse to the introduction of 'extraneous topics' into anti-slavery meetings, that he was much pleased with the Quakers in England, because instead of dealing in mystical phraseology, and talking about inward light, 'they had much to say about the atonement and repentance, like good Christians!'

Now I ask, what has this talk about the atonement to do with anti-slavery? and whether that individual does not stand condemned out of his own mouth?

Once more, as to our refusal to join the meeting. We felt that in rejecting the credentials of those who were delegated with us, the London meeting did really dishonor our own. We felt that we had no right there that was possessed by our rejected co-delegates; and we would not go in as a matter of force. (Applause.) We felt that not only were our whole delegation dishonored by the exclusion of any of its members, but, in rejecting a part, they did also reject those who went them.

And what was their plea? Why, it was contrary to British usage and custom. I would fain know what abolitionists had to do with that? Were they there from all kingdoms and nations to sustain British usage and custom? Neither is there any consistency

in their plea. With a woman on the throne, a woman at the head of their established church, a woman commander-in-chief of the army and navy, a woman to address the house of lords, it will become them to present their *usages* as an obstacle to woman's labors of benevolence—to woman's mission of mercy. (Applause.) But they have some very bad usages in Great Britain, and I wish to see those usages abolished. I have seen women there, bearing burdens unsuited to her physical condition. I have seen women breaking stone on the high-way, and laboring in the harvest-field, and the brick-yard. I have seen her, with her own hands, gathering dung in the street. And yet it would be contrary to British usage and custom to allow women to choose their sphere of usefulness in the field of morals and religion! (Continued applause.)

Now, I will not stop to inquire, whether we are sustained by you in the course we took. I never asked myself that question there; for I saw my duty in the light of the facts in the case, and could not hesitate to follow it.

But I cannot refrain from expressing my admiration of our friend Charles Lenox Remond. Though a warmer welcome than ordinarily awaits the white man was extended to him, as a man of color, he nobly refused to enter, where any of the advocates of human rights were thrust out. And, in this decision, he did more for our cause than he could possibly have done by neglecting to bear so emphatic a testimony. Indeed, it is far better for the cause of the slave that the Convention pursued the course it did. That course has raised discussion throughout England; and some, at least, who at first adopted it, have now repented. Nay, more; it has brought up before all Europe the question so important to the success of the anti-slavery enterprise, whether, in a moral cause, a woman may be a free moral agent. Not a doubt exists, in my mind, as to the ultimate affirmative decision of that question. I rejoice that must be so, as it raises a powerful influence, hitherto dormant, for the slave's cause—the cause of liberty and humanity.

With your permission, sir, I will read a letter on this subject addressed to our co-delegate, Lucretia Mott, by Daniel O'Connell, (applause) the champion of Ireland. [Mr. Garrison here read the letter.]

And it is nothing that DANIEL O'CONNELL is with us on this question? Has the cause of human rights a more powerful champion than he? No matter that he is vilified by the enemies of that cause. Their obloquy and misrepresentation are but the proofs of his fidelity. There is no man so popular with the people in England—none that ought to be more dear to the abolitionist and to the man of color, in America.

My time is hastening, but I would fain extend it so as to give one more letter. It is from WILLIAM HOWITT, well known on both sides of the Atlantic as a man of genius, letters, and active philanthropy; and I am the more desirous to read it, as it will serve to show some things which do not appear in the proceedings of the Convention, and which induced that body to take the course it did. The assertion here made does not admit of a doubt. Lucretia Mott, one of our co-delegates, was of the denomination of Friends here called Hicksite Quakers. The majority of the London committee being Quakers of the Orthodox school, their sectarian prejudices played admirably into the hands of the clerical opponents of woman's free labors for the cause. To gratify their bigotry on one point, they did not scruple to act against their principles by joining in a crusade against the admission of women with those whom on other occasions they call 'hiding priests.'

William Howitt is a member of the orthodox body of Friends, and, in speaking as he does, he acquits himself like a noble-hearted, honest man. [Here Mr. Garrison read the letter from Mr. Howitt.] (Great applause attended and followed the reading of the letter.)

And is it nothing to have WILLIAM HOWITT with us? Nor are these the only ones who are the consistent advocates of human rights; but many others in England, Scotland, and Ireland, have expressed their dissatisfaction with the limited and restricted character of the meeting. There will never be another such called.

Yet let not slaveholders exult in view of its doings. Let them know that there was not a dissentient voice in the Convention, on the subject of the guilt of all who participate in slaveholding; and the very injustice and contractedness it exhibited was, instrumentally, the means of awakening the whole mighty influence of womanhood against slavery.

I wish I had time to lay before you the sentiments of British abolitionists, on the subject of prejudice. Prejudice on account of a man's complexion is unknown to them. But I leave my brother Rogers to state some facts illustrative of their feelings towards those whose skin is not colored like their own. Great is their sympathy for you. They will hereafter give us more and more of their co-operation. We shall hear their voices lifted up in union with ours, as thunder answers to thunder.

We have labored, wherever we went, to excite in the people a sense of what Great Britain owes the world as the exemplar of righteousness, and as the pioneer of human rights. Yes, and I will add, we have 'sifted in' a good many other things too, with our abolitionism. (Laughter.) Temperance for one. We shall see whether it will be brought as a heavy charge against us from our new organization—censors, that, in England, we have 'sifted in' 'temperance.' And here I am sorry to say, that the abolitionists are not all temperance men in England as they are generally here. It is something of a cross in England for a man to expose that cause, and I had to bear my testimony against them in that respect. I know you will not complain that I 'sifted in' that testimony. (Applause.) And then I said something about Peace, for oh! I have heard enough of war. My heart cries out with the Scottish poet:

'A dead, happy home this world would be,
If men, when they're here, would make shift to agree;
And each say to his neighbor, in cottage and hall—
Come, give me your hand—we are brethren all!'

Yes! I have seen enough of 'preparations for war in a time of peace.' I saw, throughout Great Britain, the armaments, and munitions, and fortifications prepared for future bloodshed—I saw her splendid monuments erected in commemoration of all the butchery of foreign fields; and I felt impelled to declare, wherever I went, against every abomination which prevents all men from feeling that they belong to the same common family. I rejoice to say, that there, these principles were hailed with joy and received with cheers. The British people are not our enemies. They deprecate a collision with us. We are one with them, in our language, our interests, and our religion. We are one with them in our aspirations for national reform; and if either nation be reformed at all, her reformers must go forward with their feet shod with the preparation of the gospel of peace; with the feeling that all mankind are countrymen and brethren.

And now I want the colored people to sympathize with all who need their sympathy. I want them to call on British abolitionists to sympathize with the oppressed and suffering classes in their own land. I beseech them to put forth the finger of warning and entreaty to their British friends, in view of all the sufferings of those at hand, even at their doors. I call upon the colored people to support every unpopular reform the world over—to pity and plead for the poor oppressed Irishmen; for all who suffer; whether at the south, or on the British shores, or in India—or numbered by the hundred millions. We should, as nations, reciprocate rebukes. And as we send our souls to their, freighted with reproof and exhortation, let them meet on the deep, and embrace as angel spirits, and pass on. (Applause.) When they rebuke our manifold national sins, let us also be faithful in rebuking theirs, and then we shall have cancelled the debt. (Applause.)

In view of all that we have witnessed since our departure, I feel that we have great occasion to rejoice

together to-night over the prospects of our cause. What though it is tauntingly said that abolitionists are divided! The dividing line strikes just where it should do for the advancement of our principles. All the true-hearted are undivided from each other. We were too many and too popular, and it is well that our ranks have been winnowed out. God does not save by the many, but by the few—the tried few, not by the corrupt many. I beseech you to lift up your hearts to Him, to whom the heart is never raised in vain—and rejoice, for your redemption draws nigh.

I have been too long, I fear, and have defrauded my dear friend Rogers of the time he should have occupied. My brother Hilton has just said, that our union is more perfect than that of the Siamese twins; for I believe we have not even a ligament between us. We are rather like the ocean-drops that mingle into one. I cannot be too grateful for the privilege I have enjoyed in the company of that dear friend. I rejoice to find that you are soon to remove him from his little post among the northern mountains, (though that is a very important one), to bear the grand National Anti-Slavery Standard to the onset. (Applause.) His voice has ever been a most awakening and cheering one, and it gladdens my heart that he is to be placed where it will reverberate round the land. (Applause.)

It is utterly impossible for me to express to you what I feel to-night; but you do not want many words. I shall try to show you by my life hereafter, how grateful I am for this affectionate reception.

[While the collection was taking up, Mr. Garrison read from a Glasgow paper the reception of the American Society's delegation in Glasgow, in Dr. Wardlaw's Chapel, to illustrate the freedom from prejudice of the Scottish people.]

Mr. William C. Nell next addressed Mr. Rogers on behalf of the meeting. Mr. Nell said—

In behalf of my fellow citizens, I have been appointed to congratulate you on your return to your native land, and in their name to bid you welcome.

In the performance of this duty, my heart is filled with pleasure and grateful emotions. The services which you have rendered the colored man—your firm adherence and fidelity to the truth in the days that tried men's souls, and your recent services in the cause of humanity by your advocacy of its claims before the Atlantic—this, and much more that I might name, all rushes upon my mind on this interesting occasion. I shall, in future days, refer to this as one of the most auspicious moments of my life; when, sir, the distinguished honor was mine of extending to you this hand on behalf of the colored citizens of Boston, to welcome your return, hailing you as the worthy colleague of our faithful friend and advocate, our beloved Garrison.

Anticipating the high satisfaction of listening to you, I will say nothing further. I will only with heartfelt joy, in behalf of this meeting, once more bid you welcome home.

Mr. Rogers then came forward. He said—It is very difficult for me, situated as I am, to express the emotions I feel. A man whose heart is filled with joy of return to his beloved country, through the dangers of the deep and the vicissitudes of travel, to meet dear friends on so interesting an occasion—no man can appreciate his feelings better than he can describe them. Thus much I will attempt to express: that no honor that man can do to me is in my view to be compared with the honor of being estimated, in these times, by the man of color as his friend and advocate. Situated as I am with respect to us, (and to our disgrace be it told, we have all treated him with shameful wrong) it is our highest dignity to have done any thing in his behalf which his feelings lead him to appreciate. To meet you thus, my friends, is the greatest honor and privilege of my life; in sincerity I declare it. The time is shortly coming, when every odious and hateful distinction between man and man will be done away; when we shall blush to remember that color was ever made a test instead of character. This city takes the lead in tramping up on the odious prejudice—other cities shall follow, and the world shall follow.

I am united to give you a well-digested recital of our adventures as you have so well to expect. I remember a mass of things, but nothing distinctly. I am weary and fatigued with the passage—I am homesick also, for it is four months since I have seen my beloved family; and when I think of them, I learn to appreciate the feelings of the slave. I am glad to be excused from much narration. Garrison has given you the gist and the marrow of our experiences. I am witness to his accuracy, for I accompanied him every where. I concurred with him in all his views of our course which he has just given you. I recollect, and you will also remember it, my exultation at the thought of a 'World's Convention.' I expressed all the enthusiasm it kindled up in my soul; and in the little paper I edited among the mountains, I read out my expectations. I was delighted, and I blustered out my feelings. I thought it was to be a grand meeting of mankind—the first since the confusion of tongues; and what were my emotions when I got there, and found that Lucretia Mott, that devoted laborer in the cause, (applause) had been excluded from that meeting on account of her sex! I have the same credentials. If hers were dishonored, so were mine. And was it for me to suffer this contempt to be cast upon those who sent me? I told them No!

I was sent, too, by the abolitionists of New-Hampshire, my dear native State, than whom there are none more faithful or more spirited; and may my right hand forget her cunning, if ever disgrace them! They, too, had been enthusiastic in their anticipations. They, too, had thought that now were all mankind called together. I looked for the sublime gathering, but it was not there. That was only a flourish of one of our American versifiers. I found a conference of the London Committee, but I was not sent there by the abolitionists of New-Hampshire, and I did not represent New-Hampshire any where where I was not sent. (Applause.) Had they been there to have witnessed every act, and sex, and kingdom, and color, represented upon that platform, how exulting would have been their emotions for humanity's sake! 'The more the better!' they would have cried; and so would have said the slave.

But it was not so. I was shocked and mortified to find it was not so. But I soon recovered myself, and tried to put my voyage to the best account for the cause. I took myself up into the gallery, in company with Garrison and Remond, to overlook what remained of the proceedings. The act was decisive in its effect. Human never looked more blank on seeing Mordecai sitting in the king's gate with his hat on, than did this 'Committee in conference' on seeing us take the position we did. Garrison was brought to come down. They tried by every means in their power to seduce him down. Every time he was mentioned, that whole conference would applaud, as if they thought they could clap him down. We were beset with entreaties and regrets; and, to crown the whole, at a special meeting of the Committee, the following letter and resolutions were adopted and sent to us. [Here Mr. Rogers read the letter of the London Committee.] This would have been very kind—flattering in the extreme even, if there had been a motive for it. It was the winding up of their efforts to remove that argument against their decision (pointing to Mr. Garrison) out of the gallery. (Applause.) But they might as well have expected to remove the pillars upon which they had stood. They could not argue away what they had done: they could not argue 'the seal off the bond.'

In order to give you some idea of that Committee, I will tell you how they treated Wendell Phillips. You know him, and how he would always conduct himself. If there is any resolution or business that is deemed desirable to bring up, which is out of the

regular course of the day, it is customary there to bring it forward after the regular business of the day is passed. After giving notice of his intention, and after waiting the whole day, (and they knew he was waiting.) Wendell Phillips rose to introduce a certain paper, the contents of which they knew, and dreaded to have introduced. It was a late hour; and he gave way, on condition that he should be permitted to present it the first thing in the morning. It was agreed with one consent that he should have that opportunity. There was not a doubt about it. We witnessed it from the gallery. But the morning came, the floor was denied him. In fact, the Conference could not help itself. It began in contraction, and it was consequently obliged to go in contraction, and end as it began; and it had had one result of immense importance. It has agitated that whole island with the 'extraneous question' they had settled, and settled wrong. (Applause.) Remond was brought with opportunity to quit his position in the gallery; for his complexion made his testimony of great weight. They reasonably supposed the colored man must know whether the services of woman to his cause were of so little value as to be rejected without reproach from him.

I have since learned from distinguished men all over the United Kingdom, that this affair has more effectively agitated the subject of human rights, than could have been done by ten years of lecturing. 'William Lloyd Garrison,' they told me, 'the laborious and unflinching American abolitionist' came to London and found an Anti-Slavery Convention there that he was unable to join. And the kingdoms have been enquiring why?

After the close of the conference, our time was not spent in vain. We have labored in behalf of the cause in a series of social and public meetings since that time. Wherever we went, the people thronged to see and hear Garrison.

He has 'sifted in' his principles fully; and mankind will hear of it hereafter. Our time was not spent in idle curiosity. We passed by rapid marches through the principal cities of England, Scotland and Ireland, crossing the channel in the night, literally going to bed in one island, and waking up in the other.

Remond has greatly enjoyed the comfort of passing easily about, untroubled by prejudice. He suffered greatly from it on the passage out. He was, in fact, in America, all the time he was on the water. (Laughter.) He could not get out of America till he got to England. (Laughter.) He could not have a cabin passage—and our friend William Adams engaged a passage in the steerage for two, but he forgot to tell what Remond's color was, and he was turned out of the steerage; and they built him a temporary sleeping place at the bottom of the gangway, so that if any rain should fall in the night, he should have the benefit of it. He suffered this prolongation of American treatment till he reached England, in face of all our professions of religion and republicanism. He stepped on shore, and then his sufferings ceased. Look at him now. There he is on the platform at Exeter Hall, cheered by 5000 people. What gentleman is that who takes him by the hand? That is Sir Thomas Fowell Buxton. Look at him in conversation with that lady up in your gallery. That lady is the widow of Lord Byron. What will Americans say to that? Will the New-Yorkers who turned the abolitionists out of their boarding-house into the street last spring, because their colored friends sat at the same table with them, not that woman? We all dined with her, at the table of a great lady there, with several other ladies, and when they went from the meeting to that evening, Remond was invited to go in the carriage with them, and we had to follow after on foot. (Laughter and applause.) Buxton was most anxious to secure Remond to lecture throughout England in behalf of his new scheme. And so were also the London Committee of the British and Foreign Anti-Slavery Society—but he declined their offers.

I wish you could have witnessed the scene in Dr. Wardlaw's Chapel the night of our reception in Scotland—Dr. Wardlaw himself presiding over that immense meeting. That chapel, you remember, was the scene of George Thompson's labors and triumphs: where Breckinridge fought and fell ingloriously before him. Dr. Wardlaw took Remond by the hand, and introduced him to the meeting, and then the affecting scene took place which you heard read. This was but one of the marks of affection and respect showered upon your rejected and wandering delegates. They felt deeply in Scotland, the cruelty of making a man responsible for his complexion. They defended the air with their cheeks, in token of their appreciation of a contrary course. In their enthusiasm they proposed to place Remond in the centre, and give him the hand of the meeting, and they would have done it, had he permitted it. In Ireland our reception was most gratifying. The English and Scotch are warm in their demonstrations of regard, but I think Irish affection goes before it all. For heart, for feeling, for the genuine affections of a philanthropic people, they are unequalled. We passed some days in Dublin, and saw the very flower and choice of Irish society. At 11 o'clock at night, we took leave of some of our dear friends on board the steamer; and on the deck of the Acadia, at Liverpool, one of them rejoined us the next day, having come 250 miles to take us by the hand once more. Many are the names of noble-hearted men, distinguished as men and as abolitionists, that have acknowledged the propriety and the rightfulness of our course, and have condemned the opposite one. But I have no wish to say a word against 'New-Organization' to night. I am willing to forget it to-night, though only for the time being. I will only speak of one more beloved friend—the friend of the cause of us all—GEORGE THOMPSON. No man has more the respect of the people of England than he. Peals of applause greet his entrance and his returning from every popular meeting. He spoke favorably for the cause of universal humanity in the meeting—and he *roted* right. But George Thompson afterwards came out fully and firmly with us. He looked back upon the speech he made at the Conference, and he was ashamed of that speech. And now he is not only with us, but repentantly with us. (Continued applause.)

I am highly gratified by your cordial reception to night. I attribute it to the respect you have for the principles of our cause. I assure you of my renewed devotedness to their promulgation. My conviction daily deepens, that they are the principles on which the interest, the dignity, the improvement, the happiness of the whole human family depend. And I pledge myself to this meeting, that the little strength and spirit I have, shall be devoted to them. I would willingly say something of my brother Garrison, but I need not. You know him—I know him—and I know that praise does not suit his ears. Yet, much as I now feel respecting him, I say, when he 'interferes with the progress of the cause,' throw him over. I thank you for the patience with which you have heard me at this late hour, and affectionately take my leave. (Much applause.)

Mr. J. T. Hilton then read the following resolutions which were unanimously adopted. After singing a hymn, a blessing was pronounced by Rev. Mr. Cannon, and the assembly separated, at a late hour amid expressions of mutual satisfaction and congratulation.

Resolved, That we highly approve of the course of Messrs. Garrison, Rogers, Remond, and Adams, at the World's Convention, (falsely so called), in refusing to lower a noble principle to accommodate a barbarous custom.

Resolved, That we, the colored citizens of Boston, feel ourselves ably represented at anti-slavery meetings in England, in the person of Charles Lenox Remond.

The extreme length of the proceedings of the great meeting in Glasgow has necessarily excluded many articles intended for our present number.

[Remond then read the Statement of the Convention which is to be held in Worcester on the 7th and 8th of October. Another will be held at Springfield on the 8th and 9th of the same month.]

Important Letter from William Howitt of England, to Lucretia Mott.

The following Letter, in relation to the exclusion of the American female delegation from the London Convention, will be read with great interest and will cause no little sensation on both sides of the Atlantic. It is from the pen of WILLIAM HOWITT, a man distinguished for his philanthropy and literary attainments—and, we believe, a member of the Society of Friends. He hesitates not to affirm, that Quaker sectarianism had more to do with the rejection of Lucretia Mott than sex—and we are quite sure that he is right. We have also a Letter in type from Ireland's great champion, DANIEL O'CONNELL, on the same subject, but it is unavoidably postponed by the pressure of other matter until next week.

LONDON, June 27th, 1840.

DEAR FRIEND:

I catch the first minutes of a very hurried time before embarking for Germany, to express to you and your fellow delegates the sense I have of your unworthy reception in this country, which has grown on me for the last week extremely, even amid the overwhelming pressure of arrangements, inevitable on quitting London for a considerable stay abroad. Mary and myself greatly regret that we had left our home before we were the opportunity of seeing you, or we should have had the sincerest pleasure in welcoming you here to spend at least one day of quiet, as pleasant as that which we spent with you at our worthy friend Mr. Ashurst's at Maxwell Hill. I regret still more that my unavoidable absence from town prevented me from making part of the Convention, as nothing should have hindered me from stating there, in the plainest terms, my opinion of the real grounds on which you were excluded.

It is pitiable that you were excluded on the plea of being women; but it is disgusting that, under that plea, you were actually excluded as heretics. That is the real ground of your exclusion, and it ought to have been at once proclaimed and exposed by the liberal members of the Convention; but I believe they were not aware of the fact. I heard of the circumstance of your exclusion at a distance, and immediately said—'Excluded on the ground that they are women?' No, that is not the real cause—there is something behind. Who and what are these female delegates? Are they heretics in religion? The answer was, 'No, they are considered to be of the Hicksite party of Friends.' My reply was, 'That is enough—there lies the real cause, and there needs no more.' The influential Friends in the Convention would never for a moment tolerate their presence there, if they could prevent it. They hate them, because they have dared to call in question their sectarian dogmas and assumed authority, and they have taken care to brand them in the eyes of the Calvinistic Dissenters, who form another large and influential portion of the Convention, as Unitarians—in their eyes the most odious of heretics.

But what a miserable spectacle is this! The 'World's Convention' converting itself into the figment of the yearly meeting of the Society of Friends! That convention, met from various countries and climates to consider how it shall best advance the sacred cause of humanity, of the freedom of the race, independent of caste of color, immediately falls the victim of bigotry, and one of its first acts is, to establish a caste of sects, and to introduce color into the very soil! Had I not seen, of late years, a good deal of the spirit which now rules the Society of Friends, my surprise would have been unbounded at seeing them argue for the exclusion of women from a public body, *as women*. But nothing which they do now surprises me. They have in this case, to gratify their wretched spirit of intolerance, at once abandoned one of the most noble and most philosophical of the established principles of their own Society. That Society claims, and claims justly, to be the first Christian body which has recognized the great Christian doctrine, that THERE IS NO SEX IN SOULS—that male and female are all one in Christ Jesus. They were Fox and Penn, and the first giants of the Society, who, in the face of the whole world's prejudice, dared to place woman in her first rank—to recognize and maintain her moral and intellectual equality. It was this Society which gave to woman her inalienable rights—her true liberty; which restored to her the exercise of mind, and the capacity to exhibit before man, her assumed ancient lord and master, the highest qualities of the human heart and mind;—discretion, sound counsel, sure sagacity, mingled with feminine delicacy, and that beautiful, innate modesty, which avails more to restrain its possessor within the bounds of prudence and usefulness, than all the laws and customs of corrupt society. It was this Society which, at once fearless in its confidence in woman's goodness and sense of propriety, gave to its female portion its own Meetings of Discipline—meetings of civil discussion, and transaction of actual and various business. It was this Society which did more—which permitted its women, in the face of a great apostolic injunction, to stand forth in its churches and preach the gospel. It has in fact sent them out, armed with the authority of its certificates, to the very ends of the earth, to preach in public—to visit and persuade in private. And what has been the consequence? Have the women put their faith and philosophy to shame? Have they disgraced themselves or the Society which has confided in them? Have they proved by their follies, their extravagances, their unwomanly boldness and want of a just sense of decorum, that these great men were wrong? On the contrary, I will venture to say, and I have seen something of all classes, that there is not in the whole civilized world, a body of women to be found, of the same numbers, who exhibit more modesty of manner and delicacy of mind than the ladies of the Society of Friends; and few who equal them in sound sense and dignity of character. There can be no question, that the recognition of the moral and intellectual equality of the most lovely and interesting portion of our Society has tended, and that very materially, to raise them greatly in value, as wives, as bosom friends, and domestic counsellors, whose inestimable worth is only discovered in times of trial and perplexity.

And here have gone the little men of the present day, and have knocked down, in the face of the world, all that their mighty ancestors, in this respect, had built up! If they are at all consistent, they must carry out their new principle, and sweep with it through the ancient constitution of their own society. They must at once put down meetings of discipline amongst their women—they must call home such as are in distant countries, or are traversing this, preaching and visiting families. There must be no more appointments of women to meet committees of men, to deliberate on matters of great importance to the Society. But the fact, my dear friend, is, that bigotry is never consistent, except that it is always narrow, always ungenerous, and always under plea of uniting God's people, scattering them one from another, and rendering them weak as water.

I want to know what religious opinions have to do with a 'World's Convention.' Did you meet to set the doctrines or to conspire against slavery? Many an august council has attempted to settle doctrines, and in vain; and you had before you a subject as vast as pressing, so monstrous, that in presence of its sublimity, any petty jealousy and fancied idea of superiority, ought to have fallen as dust from the boughs of a cedar. You, as delegates, had to meet this awful fact in the face, and to consider how it should be grappled with; how the united power of civilized nations should be brought to bear upon it! The fact, that, after nearly a century of gradually growing and accumulating efforts to put down slavery and the slave-trade, little has been done—that there are now more slaves in the world than ever, and that the slave-trade is far more extensive and monstrous than it was when Clarkson raised his voice against it, and dedicated himself body and soul to its extinction—that is a fact, which,

if the men who now take the lead in warring on the evil, were truly great men, it would silence in them every other feeling than that of its enormity; and the godlike resolve that all hands and all hearts should be raised before Heaven, and united in its spirit, to chase this spreading villany from the earth speedily and forever. But men, however benevolent, cannot be great men if they are bigots. Bigots are like the peasants who build their cabins in the mighty palaces of the ancient Caesars. The Caesars who raised the vast fabrics are gone, and their power in which they raised them is gone with them. Poor and little men raise their huts within those august palace walls, and fancy themselves the inhabitants of the palaces themselves. So in the mighty fane of Christianity, bigots and sectarians are continually rearing their little cabins of sects and parties, and would fain persuade us, while they fill their own narrow tenements, that they fill the glorious greatness of Christianity itself! It is surely high time that, after eighteen hundred years of Christ's reign, we should be prepared to allow each other to hold an opinion on the most important of all subjects to ourselves. It is surely time that we opened our eyes sufficiently to see what is so plain in the gospel—the sublime difference between the spirit of Christ, and the spirit of his disciples when they find would have made a *bigot* of him. 'We saw men doing miracles in thy name—and we forbade them.' 'Forbid them not, for they who are not against us are with us.' It is not by *doctrines* that Christ and that his disciples should be known, but by their *fruits*—and by the greatest of all fruits—*Love*. You, dear friend, and those noble women to whom I address myself when addressing you, have shown in your own country, the grand christian testimonial of love to mankind in the highest degree. You have put your lives in your hands, for the sake of man's freedom from caste, color and unmanhood;—and the greatest disgrace that has of late years befallen this country is, that you have been refused admittance as delegates to the Convention, not ostensibly to work that very work for which you have so generously labored and freely suffered.

The Convention has not merely insulted you, but those who sent you. It has testified that the men of America are at least far ahead of us in their opinion of the discretion and usefulness of women. But above all, this act of exclusion has shown how far the Society of Friends is fallen from its ancient state of greatness, and catholic nobleness of spirit.

But my time is gone. I have not said one half, one tenth, one hundredth part of what I could say to you and to your companions on this subject: but of this be assured, time and your own delegates will do you justice. The true Christians in all ages were the heretics of the time; and this I say, not because I believe exactly as you do, for in truth, I neither know nor desire to know, exactly how far we think alike. All that I know or want to know is, that you have shown the grand mark of Christian truth—love to mankind.

I have heard the noble Garrison blame that he has not taken his place in the Convention, because you, his fellow delegates, were excluded. I, on the contrary, honor him for his conduct. In mere worldly wisdom he might have entered the Convention, and there entered his protest against the decision—but in at once refusing to enter, where you, his fellow delegates, were shut out, he has entered a far nobler protest, not in the mere Convention, but in the world at large. I honor the lofty principle of that true champion of humanity, and shall always recollect with delight the day Mary and I spent with you and him.

I must apologize for this most hasty and, I fear, illegible scrawl, and with our kind regards and best wishes for your safe return to your native country, and for many years of honorable labor there for the truth and freedom, I beg to subscribe myself, most sincerely, your friend,

WILLIAM HOWITT.

DELINQUENT SUBSCRIBERS.

Notwithstanding the promptness with which most of our subscribers discharge their obligations, there is still a considerable number who are in arrears, and to such we have a few words to say.

1. We need the money you owe us. As you profess to believe that 'the laborer is worthy of his hire,' it is only necessary to remind you of your delinquency, if persisted in, may occasion very serious embarrassment to those who have no means of a livelihood, except the avails of their hard toil. Editors and printers are no more able to live on air than other people.

2. You are under obligation to pay for the papers we have sent you. We fear that some of you do not feel this obligation as you ought. The debt of one individual is indeed small, but when several hundred withhold payment, the aggregate deficiency is the occasion of serious embarrassment.

3. According to notice previously given, we shall now discontinue the Liberator to all subscribers who are in arrears for 15 months or more.

4. Those who receive this notice, and a bill accompanying it, are earnestly requested to remit the amount due forthwith. We also invite them to renew their subscriptions.

5. There may be instances in which our accounts are in error, so that names will be cut off which ought to be retained. Let no one take offence on this account, but inform us immediately of any mistakes which may occur. We shall, of course, promptly correct them.

MARRIED.—On Sunday evening, Aug. 23d, at the Belknap street church, by Rev. Mr. Neale, Mr. Benjamin P. Bassett to Miss Sarah Turner Telford, both of this city.

DIED.—In Cumberland, R. I., Ray Garrison, son of Nehemiah and Sally Randall, aged 2 years and 2 months.

THE UNION MONTHLY CONCERT FOR THE SLAVE.

Will be held in the Marlboro' Chapel, Hall No. 2, on Monday evening next, Aug. 31st, commencing at half past 7 o'clock.

The collectors to 'THE WEEKLY CONTRIBUTION' are requested to be punctual to make their collections, so as to be able to report at the concert. The abolitionists of Boston and vicinity, one and all, should sustain this meeting by their presence.

J. A. COLLINS.

'MONTHLY OFFERING.'

Those who have received the first number of this little periodical are requested to set names, and forward the names and the amount of subscription as soon as possible, that the publisher may be enabled to determine how large an edition of the next number to publish. Those who do not wish to become subscribers are requested to return the first number of 'THE OFFERING,' as it is likely to run short. The second number will be sent to those who have not forwarded their subscriptions.

J. A. COLLINS.

NOTICE.

A Quarterly Meeting of the N. E. Golden Rule Association will be held in the Methodist meeting house in Worcester, on Wednesday, the 2d of September, at 10 o'clock A. M. Delegates from Societies in the towns in the vicinity, and the friends of the cause are affectionately invited to attend and participate in the doings of the meeting.

An address may be expected in the evening, in behalf of the Orphan School which the association proposes to establish.

MARY P. KENNY, Rec. Secy.

NATIONAL REFORM CONVENTION.

At a meeting of colored citizens of Boston, held in the South School Room on Monday evening, Aug. 24th, 1840, the following gentlemen were unanimously appointed delegates to attend the National Reform Convention, to be held in New Haven, Conn. on the first Monday in September next—S. R. Alexander, J. T. Hilton, J. G. Barbood, Benjamin Weeden, J. B. Smith.

S. R. ALEXANDER, Chairman.

W. C. NELL, Secy.

THE WORCESTER ANTI-SLAVERY FAIR.

Will be held in Worcester, October 7th and 8th, at the time of the meeting of the State Convention. Individuals and Societies are earnestly requested to send in donations of articles and money to Mrs. JOHN MILTON EARLE, Worcester, Mass., July, 1840.

